

The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXIX.

JACKSON, MISSISSIPPI, JUNE 28, 1917.

NEW SERIES, VOL. XIX, NO. 26

Will some one give us the address of S. J. Granberry?

Our soldiers who go to fight in France are to be equipped with steel helmets.

Pastor M. O. Patterson is in a meeting at Brandon this week, having to his help Rev. W. A. Sullivan, of Belzoni.

Rev. J. W. Weathersby, formerly of Mississipp, and at one time a representative of The Baptist Record, is now pastor at Tishomingo, Okla.

We will greatly appreciate the kindness of any of our readers who will send us copies of The Baptist Record dated May 10, 1917, which we need for our files.

Dr. Henry Otis Dwight, recording secretary of the American Bible Society, died June 19th. His life was spent largely in Turkey, but he had been connected with the Bible Society in this country for ten years.

Send us a new subscription to The Record (not a renewal) and \$2.00, and we will send you postpaid a copy of Tarbell's Teachers' Guide with expositions of the Sunday School lessons for 1917. The book sells for \$1.25.

Dr. A. J. Barton, Dallas, Texas, renews his appeal for contributions to defray the expenses of a committee appointed by the Southern Baptist Convention to go to Washington to work for national prohibition. Send it to him.

Dr. Hight C. Moore indicates in the Biblical Recorder his purpose to resign as editor of that paper and accept the position as managing editor of the Sunday School Board's publications, becoming editor of the Illustrated weeklies and of the Home Department Magazine.

The Jackson Daily News had an editorial obituary of the Mississippi Anti-Saloon League in a recent issue. Entirely premature, dear contemporary. The Anti-Saloon League will be needed and will do business in Mississippi until all those who want to make money out of whiskey selling and whiskey advertising are converted, or dead.

A few minutes ago a young fellow who got off that train asked me where he could find the office in which to register for the navy. I told him that it was away up town and that he could hardly get there tonight. But he said he thought he would try it, and started off. I called him back and, "Here, if you will go, take this street car fare." "No, thank you, sir," he said; "I came to enlist to fight and not to beg." And off he went carrying his luggage.—Baptist Courier.

With ten million men registered on June 5th as subject to the selective draft for the army; with the two-billion-dollar bond issue oversubscribed fifty per cent, it looks like our people are taking the war seriously and patriotically. The only eddy in the stream is made by the few willful senators who, consistently opposing almost everything that President Wilson proposes, are fighting against the food control bill, killing time with gas bombs. It is estimated by Mr. H. C. Hoover that the people are being robbed of millions a month in abnormally high prices for food while these men are talking themselves hoarse to no good purpose.

It is not always easy to talk about the women—and talk sense. This is not the fault of the subject but because the brethren lose their heads, having already lost their hearts. In discussing the question of admitting women as messengers to the Southern Baptist Convention, some of the brethren get "flighty." We all wish to be gallant; we are also delighted to have the company and fellowship of the sisters; and then, like wine, the whole subject "goes to our heads." Let us hope that in the discussion which we are to have before and at the next convention, the interest of the work itself alone shall be considered. The admission of women messengers will immediately bring up two questions as to its effect on the work. Will the interest in the meeting of the women be decreased by the members drawn away to the other meeting, or can it continue to grow as it has done if this considerable element is taken away? The other question is whether in case the women are admitted as messengers to the Southern Baptist Convention, a room can be secured in which all can be seated and all can hear to advantage. Somebody had better think this all through beforehand and not have the convention stampeded into doing something without sufficient consideration.

If the women are admitted as messengers to the Southern Baptist Convention, we predict it will be but a short time before the annual meeting of the Woman's Missionary Union will be held at a different time and place from the convention. Are they ready for this? This will be necessary because it is not practical for them to attend both meetings at the same time. This would be likely to result in a much smaller attendance of the women in their own meetings and less interest in them and smaller opportunity for enlisting those who are not developed. Even as it is some ladies have been known to secure a badge as delegates to the women's meeting in order that they may be admitted to the floor of the other convention. It is a serious question as to what effect the change would have upon the attendance and interest of the women's meeting.

One of the severest tests of patriotism and of honesty will come to the men who constitute the exemption boards all over the country next month. It will be their duty to determine who are properly excused from military service. The temptation will be to favor friends at the expense of the country, and to use the opportunity to further ones own political prospects. We hope that our men may prove equal to this strain on their patriotism and honor, rendering a just and equal decision in every case. Patriotism means putting the common weal ahead of every personal consideration.

There are pacifists whose spirit is mean and contemptible, who simply want to be in the opposition and whose own temper and conduct are about as truculent and irritating as that of the swash-buckler. There are others who are simply cowardly. They do not wish to make any personal sacrifice or to bear any of the special and unusual burdens which come with the confusion of war. But there are yet others who deserve nothing but our respect and sympathy, who are in real mental trouble.—Religious Herald;

Eight were received for baptism in the first week of the meeting at Morton.

Dr. R. J. Bateman succeeds Dr. Bruner as superintendent of Home Board evangelism.

Dr. J. B. Lawrence filled the pulpit at Clinton Sunday in the absence of Pastor Wall, who is helping in a meeting at the First church, Laurel.

We have heard of special prayer for rain in many places in the southern part of the State, and many localities are now rejoicing in the showers.

Military instruction and drill will form a part of the training at Richmond College hereafter. It will be patterned after that of the officers' training camps and credits will be given as in other departments.

Three kings have disappeared from their thrones since the war began in Europe—from Austria, Russia and Greece. Beside these four are in exile—from Belgium, Montenegro, Serbia and Roumania. Next!

No wonder the Baptist Courier says that it hears nothing but good of Methodist Evangelist Jones, as one result of his meeting near Greenville, S. C., was the baptism of forty-nine people by the Baptist pastor. We wish all the Methodist evangelists did that way!

"You must go or give," is a motto which the Army Red Cross is keeping before the people today. That's what our preachers have been trying to get into the minds of the church members for a long time. If the world is to be saved "you must go or give."

These figures can be improved. Will you help to do it? The average per capita gifts of the Baptists in various states are as follows: Alabama, \$3.29; Arkansas, \$3.46; Florida, \$6.01; Georgia, \$3.84; Illinois, \$4.06; Kentucky, \$3.25; Louisiana, \$3.91; Maryland, \$13.69; Mississippi, \$4.11; Missouri, \$5.32; New Mexico, \$9.02; North Carolina, \$4.35; Oklahoma, \$6.81; South Carolina, \$5.95; Tennessee, \$3.68; Texas, \$7; Virginia, \$7.16; District of Columbia, \$14.30.—Baptist Standard.

The St. Charles Avenue Baptist church, in New Orleans, is in great need of a new and larger building. It occupies a strategic position in the best residence portion of the city and close by Tulane University and Sophie Newcombe College. They are planning a \$50,000 building, and the Southern Baptist Convention approved of their making an appeal to the churches in the South for \$20,000. The pastor, Dr. B. P. Robertson, hopes to secure \$1,000 in Mississippi. Any help rendered will be in a most worthy and needy cause.

The Baptist Observer says that in the First church, Indianapolis, the following prayer is being used in concert at the close of each session of the Sunday School: "Our Father, we would remember those of our number who are serving their country. Guard them, we pray, keep them and bring them back in safety to their homes and to us." We commend the suggestion to other churches and schools who are represented in the armed forces of the country. The closer we can hold our boys at the front to the home line of love and interest and prayer, the better for them and for us.

THE SOUTH MISSISSIPPI ASSEMBLY.

The effort to interest South Mississippi Baptists in the Assembly which meets in Hattiesburg July 22nd-28th at the Woman's College, is meeting with encouragement everywhere, and we feel safe now in predicting the best attended meeting since the first encampment in 1912. The program is an exceptionally strong one, and well balanced, with real emphasis put on the teaching periods. "A Faculty of twenty experts will teach as many classes each morning, the subjects taught covering every phase of activity in a well-organized present day Baptist Church. Mr. J. E. Byrd is the Dean of this school, with an assistant in charge of each branch of work. The classes will be organized at 8:15 Monday morning, July 23rd. Our souvenir program will be in the hands of pastors, superintendents and leaders in each town and church community in South Mississippi. Prospective delegates or visitors should get a program and map out their class work, so as to facilitate the work of class organization. All the books taught, with tablets, pencils, etc., will be on sale in the Secretary's office.

In addition to the published schedule of class work, Dr. P. E. Burroughs will, if the pastors attending desire it, lecture each morning on "The Problem of the Young Believer" and kindred subjects. This privilege alone should bring one hundred pastors to his lecture room each morning.

Following the class work Dr. J. W. Hickerson, on Monday and Tuesday, Mr. W. E. Holcomb, Wednesday, and Dr. J. B. Lawrence on Thursday and Friday, will speak to the general assembly on Evangelism, B. Y. P. U. work and Mississippi in Missions and Missions in Mississippi, respectively. At 11 each morning and 8 each evening Dr. J. Frank Norris of Fort Worth, Texas, and Dr. Prince E. Burroughs of Nashville, will lecture and preach, alternating as shown on the published program. The sunset service each day will be in charge of the evangelist, Dr. Hickerson. The music and singing will be a decided feature, with Rev. O. P. Estes in charge and Miss Eddith Morris, a Woman's College graduate in music, at the piano. The Hattiesburg church choirs with their leaders will make up a great chorus choir for the forty minute song service each night.

Mr. W. E. Holcomb, assisted by B. Y. P. U. young people from Jackson, Meridian, Brookhaven, Hattiesburg and other towns, will have charge of the afternoon recreation periods and will make them interesting for young and old.

The program closes this year with the Friday night service.

Come for the very first service, Sunday morning, July 22nd, and stay for the last.

For program or information, write

N. R. McCOLLOUGH, Secretary, or
M. P. L. LOVE, Bus. Manager,
Hattiesburg, Miss.

There died in North Carolina recently, the widow of one of the Siamese twins. She was 94 years old and had been 43 years a widow. She was a Baptist, the mother of 11 children and grandmother of 39. The twins married sisters.

THE APPORTIONMENT.

News and Truths has this to say about the change that was made Saturday night in the Convention in New Orleans, which largely increased the amount to be raised for Home and Foreign Missions this year:

"Bro. Truett is a wise and good man. But he ought to get Texas Baptists, who gave less than half as much for foreign missions in 1916 as in 1915 and \$22,000 less in 1917 than in 1915—we say, he ought to get Texas to come somewhere in sight of her apportionment before with his pathos he puts thro' the convention an impossible and impracticable resolution to raise the apportionments of the various States 25 per cent, when his own State and many others have not come up to their apportionments for years. Texas has another whirlwind campaign on next spring for \$250,000 for education just before the home and foreign mission campaign. The first one nearly killed Bro. Truett. This last one served Bro. Scarborough almost as bad and fell far short of the \$250,000 in cold hard cash. Bro. Gambrell, with wise foresight for which he is so well-known, fore-seeing the evil, has hid himself behind a professorship before the next whirlwind strikes with its wreckage and scatterations. Who really believes that Texas, just after another life and death struggle for \$250,000 for education will raise her first apportionment, to say nothing of the 25 per cent increase included in Bro. Truett's Saturday night resolution?"

LIBERTY BONDS AND ANNUITY BONDS.

J. F. LOVE, Cor. Sec.

At the Franklin Square Baptist Church in Baltimore last Sunday the writer listened to an announcement and an appeal for the Liberty Bonds of the United States, such as pastors generally were requested to make on that day. When I arose to speak on Foreign Missions, I suggested to the congregation that there need not be any conflict between the request that they invest in Liberty Bonds and my mission to talk to them about Foreign Missions; that they could purchase the Liberty Bonds for the Foreign Mission Board. A letter just received from Dr. Pickering, the pastor of the Franklin Square Church, informs me that one member of the congregation, at least, took the hint and has purchased one of these Bonds for the Board. A similar bit of good news comes from one of the counties of Virginia where an honored Baptist judge invested a thousand dollars in one of these Bonds in the name of the Foreign Mission Board of the Southern Baptist Convention.

The two incidents suggest the heading to this article, Liberty Bonds and Annuity Bonds. The Foreign Mission Board is, as the whole denomination is coming to understand, facing a great world task. There is nothing plainer in present world conditions for a discerning Baptist to see than that the whole denomination is facing such opportunities and such responsibilities for world service as it has not faced in the whole course of its history. The hour for Baptists

to show their mettle and to prove that they can see an opportunity and have the courage of faith to embrace it is upon them. It is a sublime moment in the history of a people who preach a personal faith and democratic principles. We will enter into doors of opportunity now, or failing to do this, will in the future knock in vain.

The hour finds thousands of Southern Baptists with spare money. If they really want to see their denomination fulfill its mission, perform its great service for the world, do honor to their Lord and find even larger opportunities for service, they have the power of executing this desire by the use of money now in their hands for investment. By making the Foreign Mission Board the beneficiary of their surplus wealth, they can give the Board and the denomination freedom from present financial embarrassment and a chance to turn present conditions to the advantage of the gospel of Christ.

1. Liberty Bonds.

These Bonds purchased in the name of the Foreign Mission Board will not give the Board a large income in the interest which they yield, but they will give the Board good security, and if large numbers of our people should do as the two friends referred to above have done, the total receipts would constitute a large supplement to the current contributions of the churches, and bring ease to a greatly embarrassed situation. I doubt not that Southern Baptists have invested several million dollars in these Bonds. How many of them have remembered the Foreign Mission Board in this investment or surplus money?

2. Annuity Bonds.

The Foreign Mission Board is itself issuing bonds, and already a considerable number of our people have found in these an opportunity to help the Board in its great work. The security which the Board offers those to whom it issues these bonds is as good as any security investors can find. The Board, which is a five million dollar corporation under the laws of Virginia, invests the money put into these Bonds and preserves the principal until those who buy the bonds die. There is not a remote probability that anybody will ever lose any money by the Foreign Mission Board. In seventy-five years of its history no one has lost anything. The Board pays a better dividend than does Uncle Sam. The lowest rate of interest, which the Board pays on Annuity Bond, is 3 1-2 per cent; from that up to 8 per cent, according to the age of the person who makes the investment. In the case of the Annuity Bonds, as in the case of the Liberty Bonds, there are no taxes or other expenses involved. (Literature on the Bonds sent free).

Are there not great numbers of our people who are deeply interested in Foreign Missions, and who would like to see the Foreign Mission Board rid of its present financial embarrassment and out on a great program, who will talk to men and women about these two forms of investment in the interest of Foreign Missions? Let me make two suggestions:

1. That Liberty Bonds and Annuity Bonds

be made a subject for discussion in every Woman's Missionary Union in the South, and that the women organize a campaign to get men and women to make these investments for the Board and increase its power for doing good. I believe that there are possibilities in this suggestion for the Women's Missionary Societies large as any line of Christian service which they can find.

2. I suggest, also, that pastors preach on Liberty Bonds and Annuity Bonds, and tell their people how they can thus help their denomination meet a great day in Baptist history.

If these two suggestions should be heeded, and a real Southwide campaign should be put on with local churches as the center of it, we can go to the Convention next year with a record of such achievement for this great work as was never reported before, and relieved of an embarrassment which is burdening the heart of every man and every woman connected with the Foreign Mission work, every missionary on the field, every thoughtful denominational man or woman in the South. It seems to me that at this time men and women have their thoughts turned to the investment of their surplus wealth, a great opportunity is given to missionary leaders and missionary pastors to serve this world enterprise. Take the suggestion, my dear fellow-workers, and let us have some reports from the campaign.

NATCHEZ IS DRY!

Finley W. Tinnin.

Natchez is dry! The impossible (?) has come to pass. We have sure-enough prohibition in erstwhile booze-soaked Natchez.

The prayers of our little band of Baptists have been answered. Our church has stood in the forefront in this battle. Our people have fought courageously, and, sometimes, almost alone. It has been a hard, long-drawn-out fight. The enemy has emptied his "bag-of-a-hundred-tricks" in his struggles to hold his ground. He "boycotted," he slandered, he bribed, he undermined, etc.; but our people had their face set steadfast on them, and there was no stopping us.

Natchez is now rid of the awful curse that has held her down so long. Long enough have our self-respecting, law-abiding people been compelled to drop their heads in shame when our neighbors asked why we allowed outlaws to trample unmolested under their feet the moral laws of our State.

Our hearts are full to overflowing. We give the glory to our leader, Jehovah of Hosts, who is God both of the "hills and the valleys."

"Now that we have passed the submarine zone" we are ready to hunt the larger craft.

Our work is moving on nicely. The Lord is adding many to our Zion continually.

THE SOLUTION OF THE RURAL CHURCH PROBLEM.

Let every association have a committee of five, two preachers and three business men. Let the association give the committee authority to employ an associational missionary—the very best man available who has no

personal interest in the association. Let the missionary look over the field of labor carefully and report to the committee the central locations and let the missionary and committee carefully look over these central points to be sure no mistake is made in selecting these centers.

Furnish the missionary a tent and all necessary equipment and ask him to hold a meeting at these centers with a prospective pastor to help him in each meeting. Ask the missionary to stay on the job until he locates a pastor who will give all his time to this central place, being at this center every Sunday, going out all around this center through the week doing mission work. This pastor can build this center by being there every Sunday and being a real pastor through the week to the surrounding country, locating every mission point and making engagements to send them helpers. He can soon develop a great church at this center by sending out workers all around to every-mission point every Sunday. He will not only grow a great church but will soon get the co-operation of a great number of people by helping them in these meetings. The only way to grow a great church is to be on the job, teach the people and train them by sending them out and giving them something definite to do.

If we will take care of these centers and through them take care of the mission points we will soon solve the rural church problem. We can build every part of the kingdom work on this plan—train workers at these centers, and send them out to the remotest bounds as helpers. Our church members are dying spiritually for the want of something to do. Our churches have thousands of great workers waiting and wishing for some one to send them out to work for the Master.

Not only in the churches but in our denominational schools we have a great force that is not used. We can do a great mission work with these forces in our denominational schools if we fix some plan to connect them with mission work. Our missionaries are using a great many of our school force, both teacher and pupil, and would use all of the willing workers if we would arrange it so these workers could get to the mission points.

We must have a loan fund for all our Baptist schools and give our mission workers an opportunity to go to school and at the same time let them get out and help with this great mission work. The mission workers that are worth while are not wishing for some one to give them something but are willing to get out and do real mission work and our students are willing to borrow money from a loan fund and replace it when out of school. If we will use the forces in our churches and have a loan fund for the students in our denominational schools and make it possible for them to get out every Sunday and do mission work, we will not only build great centers but will go out to the remotest bounds and take the world for Christ.

G. H. BOONE,

Seminary Hill, Fort Worth, Tex.

The Budget Laymen Department

N. T. TULL, Superintendent

The budget plan of church finance aims at three definite things—proportionate giving, impartial giving, and systematic giving.

1st. Proportionate giving is giving "as the Lord has prospered you." This means the giving of a definite amount of your income. The proportion taught in the Bible as the minimum standard of giving is the tenth. The budget system places in the church a plan of giving that is conducive to tithing, in that it provides for an equitable distribution of the funds that come into the treasury of the church through the plan.

2nd. Impartial giving is giving according as every cause has need. Your giving should be without partiality, every cause represented by your church receiving its just proportion of all you give. The budget plan aims to preserve this principle when it provides a definite percentage basis on which your gifts are to be apportioned to the various causes.

3rd. Systematic giving is necessary if your giving is to be made a part of your worship. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." The budget plan makes this sort of giving possible by incorporating the financial plan into the general church program. In no other way can your giving be made a feature of church worship.

There will be a meeting of the Laymen's Executive Committee, at Baptist Headquarters in Jackson, Monday, July 2nd, at two o'clock in the afternoon. It is important that every member of the committee be present. Important matters are to be discussed, and plans formulated.

Your superintendent spent last week in the Delta, in conferences with pastors and their laymen on the important subject of business methods in church finances. The brotherhood in general might be interested to know that church building is on a boom over all that splendid section of the State. They are too numerous to mention, and some of them are just finished, others being constructed, and still others being planned. This writer could wish that the Baptists of the State might preempt the great city of Clarksdale by helping the church there to erect a great house of worship. As a denomination we are given to losing great opportunities like that.

MISSISSIPPI WOMAN'S COLLEGE.

We have just finished the first month of the Normal. Board has cost \$12.00 for the four weeks.

Just as soon as the Normal is over we begin to look forward to the Assembly, beginning on the fourth Sunday in July and continuing seven days. We anticipate for this, the sixth session, the most successful program of all. Let Sunday School and B. Y. P. U. workers from all over South Mississippi plan to attend.

J. L. JOHNSON.

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word, which must accompany the notice.

EDITORIAL.

ARRESTED DEVELOPMENT.

A good many years ago we had a friend who was a college graduate, a successful banker, with a congenial companion and bright, handsome children. But there was one little fellow who failed to develop mentally. He was strong and vigorous in body, but his very strength became his misfortune and a danger to others for his mind was cramped and distorted. They said his trouble was due to the two parts of the skull in the crown having grown together so that the brain could not grow and expand. It was a pitiful situation and a great grief to his cultured and proud father and mother. They were very tender with him and tried by a surgical operation to relieve his deficiency, but to no effect.

This was a calamity to all human appearance unavoidable and for which they were in no wise to blame. But there are parents who permit their children to grow up in conditions of ignorance which put a clamp upon their brains for life. They give them but poor opportunity for an education which would bring their minds to the maturity of manhood and womanhood. They furnish them no mental food and stimulus and they grow up without vision or ambition or strength. The carelessness that permits a child to live in a narrow horizon is nothing less than criminal. If we care for the growth of their bodies, we must no less give their minds a chance in the best schools and by books and papers in the home.

EDUCATION AND EFFICIENCY.

The ability to do things is the result of genuine education. If one wishes a text to prove it, it is only necessary to go back to one verse in last Sunday's lesson in the international Sunday School lesson, "And Moses was instructed in all the wisdom of the Egyptians and he was mighty in his words and his works." Our age has loudly insisted on a practical education and the elimination from our school curricula of everything that does not contribute to making a man or woman efficient in his life work and occupation. This is entirely correct, if we are sure that

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we know what really goes in to making efficiency. Certainly the ability to do things is not attained by the acquisition of a vast amount of knowledge on many subjects; and yet genuine efficiency will depend both on the acquisition of knowledge and on the mental habits and intellectual strength that is attained by acquiring knowledge. No one contends that the swinging of clubs and the bodily gyrations and contortions practiced in a gymnasium will form any part of the practical business of life. But the muscles that are brought into play and developed into strength and litheness by work (or play) in the gymnasium will be put to good and useful service all the more from the training they have gotten here. Many an old soldier will tell you that he had mighty little use for the manual of arms and all the work of the drill ground he had done while in training. And yet that same drill had gone into the making of him and without it he would have been as helpless as a baby in the battle. The books are learned to be forgotten. Most of them ought to be forgotten; but as food has been transmuted into blood and tissue, so the knowledge we have gotten in school and the drill we have undergone in the class room are sublimated into ambition and purpose and habit and force of character.

There is no contrasting education and efficiency. Education is efficiency, a storage battery of practical force. There may be an occasional "educated fool," just as there are examples of manufactured articles being spoiled in the making and thrown aside in every factory. But these do not stop the work, nor discount its value with sensible people. Moses had learned to think. That is the purpose of a school, to teach people to think. Steady, accurate vigorous thinking is the best product any shop ever produced. That is what our schools are seeking to produce. In Moses it shaped itself in words and deeds. He was mighty in both. There is no ground of divorce between words and deeds. The man who, like Moses, can say what he thinks, will not only be able to do what he thinks, but get others to do it. The man who can speak or write forcefully will lead the minds of others. His dominion is not among the lifeless materials of nature but the vital and immortal forces of men's minds. We send our boys and girls to school that they may be mighty in word and deed; that they may do things themselves and persuade others to do them. Give your boy or girl a chance.

BAPTISM AND CIRCUMCISION.

There is one place in the Bible where baptism and circumcision are brought into close contact and relationship. Presbyterians are in the habit of saying that baptism came in the place of circumcision, and if there is any place in the Word that seems to justify it, it must be this one, found in Colossians 2:11-12. We are willing they should fully demonstrate their claim if they will only carry out the teaching of these verses literally and faithfully in their lives. This is the way it reads; judge if it lends aid and comfort to

anybody who refuses to be immersed in the name of the Lord Jesus, "In whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead." This is as plain as the nose on one's face, that if baptism is a successor and substitute for circumcision, then no one has the mark of the genuine Israel of God who has not been buried with Christ in baptism. Whether circumcision is represented by baptism or not in the new dispensation, whatever their connection may be, there is no plainer or more evident truth in the Bible than that baptism is a burial and a resurrection.

But there is no hint of a controversy on this point here nor elsewhere in the Bible. There is no room for doubt or disputation here. The point of the apostle as to baptism and circumcision is that they are the symbol of an inward fact and experience. Circumcision was to the Jew properly a dearly cherished rite. It was the sign of divine ownership and the token of a personal relationship to God. Even when its meaning was forgotten or corrupted they still adhered to the form. Their prophets strove to disabuse their minds of the superstitious adherence to the physical act without possessing the spiritual nature which it betokened. Moses pleaded with them, "Circumcise therefore the foreskin of your heart and be no more stiff-necked" (Deut. 10:16). Again "The Lord thy God will circumcise thy heart and the heart of thy seed to love Jehovah thy God with all thy heart and with all thy soul that thou mayest live" (Deut. 30:6). See also Jeremiah 4:4. These things indicate that the physical rite was to be the sign of a new heart. This is borne out in the passage in Colossians which calls it "a circumcision not made with hands," but "the putting off of the body of the flesh," "the circumcision of Christ," that is the change that is wrought in us by "faith in the working of God who raised him from the dead."

This is all completely symbolized in our submission to the act of baptism. It is not simply a mark of divine ownership, a proclamation of surrender to the Lordship of Jesus, but an avowal of our complete death to the old life, forever putting away the body of the flesh, and the beginning of a new and endless life in Christ. Is this why so many hesitate at the command? Is this why so many turn back from it and substitute something else in its place? Circumcision was the loss of a small part of the flesh, but Paul speaks of this Christian circumcision as "the putting off of the body of the flesh," the whole of it. It is not surprising that some should resort to sprinkling and regard it as a ceremonial cleansing ordinance rather than with faithful, loving and loyal abandon, they should by a burial and resurrection proclaim themselves completely and forever dead to sin and risen to walk in new life in Christ.

But we Baptists, too, need to be reminded of its significance just as those of Paul's day did. To us, as to them, the same exhortation comes, "If then ye were raised to-

gether with Christ, seek the things that are above, where Christ is seated on the right hand of God." If we "obeyed from the heart (that is with full understanding of its meaning) that pattern of teaching (baptism) whereunto we were delivered," we will present our bodies to God and our members to Him as weapons of righteousness. It was that we might walk in newness of life. The body of sin was destroyed that we might no longer be in bondage to sin. If there has been the death of the old there will certainly be the life of the new.

HOW TO PRAY IN WAR TIME.

We recently had a visit from a distinguished Baptist scholar and teacher. While sitting in quiet conversation he suddenly put his hand to his forehead and said: "Oh! this war, this terrible war, I am almost distracted by the thought of it." A Christian has no right to be distracted, to grow hysterical, to fear the unborn future, for, though the storms with all of their fury beat upon us, God is still on his throne and is keeping watch over his own. We are in the midst of a widespread propaganda of foreboding and darkness and woe. Government officials, military and naval officers, ministers of the Gospel and commencement orators have all united in telling us that we are not yet aware of the terrible suffering and sorrow that are coming upon the land. We are aware that the motive is good, that this propaganda is intended to stir patriotism and to assist the country in preparing for the great war into which we have entered. Despite the good motive behind this propaganda, unless great care is exercised a pall as black as death will hang over us ere many days have passed.

In the long ago the Epicurean said: "Let us eat, drink and be merry, for tomorrow we die." The Stoic said: "Let us nerve ourselves against all happenings, and in the triumph of our souls we shall have peace." The Buddhist said: "Let us struggle on in self-denial into Nirvana that blessed state where all desire is strangled." It was Paul who expressed the Christian view when he said: "Be anxious over nothing but in everything by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus." In these days of war it is possible for us to escape distraction, hysteria, dread of the future and all harassing anxiety. Indeed, it is possible for us to have the peace of God, the peace that passeth all understanding. This peace is God's gracious gift to us, but it comes only to those who understand the secret and sweetness of prevailing prayer. How then, shall we pray in war time that our prayers may be within the will of God, and that we may have the peace of God which passeth all understanding? In such a day as this, as in all days, our prayers must be prayers of confession, thanksgiving, petition and submission.

There must be much of confession in our prayer in these war days, for humiliation is a part of prayer. All the warring nations, our own included, have many sins upon which the

judgment of God must rest. Let us not, as a nation, be pharisaical in spirit. Let us confess our own sins and not the sins of others. When we go to God in prayer let us remember our personal sins, which are many and grievous; and our domestic and social sins, which in many quarters threaten the sanctity of the home. Let us remember also our commercial sins, our political sins and our national sins. Many of our great fortunes have been built up upon injustice and tyranny. Many of our political leaders have sought the halls of legislation with a view to the hauls of spoliation, and throughout the Nation there is a mighty battle being waged between Jehovah, the true God, and Moloch, Mammon, Baal and Bacehus. Let us confess and forsake our sins, for we are far from a perfect people.

In our war-time prayers there is room for much of thanksgiving. An Old Testament saint said: "I will bless the Lord at all times," and a New Testament saint said: "In everything give thanks." Let us thank God for our years of prosperity and peace. The present generation knows nothing of the terrors and sacrifices and sufferings of war. Excepting our brief war with Spain, which caused no national sacrifice, our peace and prosperity have been uninterrupted for fifty-two long years. Let us thank God for the unity of our Nation. The ends of the earth have been poured in upon us, and in these days we are proving that America is really a great melting pot. From every nation under the sun our citizens have come. The registration of June 5 proves that our Nation is a great solidarity and that our people are dwelling together in a unity that passes all understanding. The war into which we have entered will bring to the surface the flotsam and jetsam of our national life and enable us to eradicate, in a wholesome way, our few inharmonious elements. We may well thank God for our hatred of war, for though we have entered war there is no attempt upon the part of our people to glorify war. There is no danger of the militaristic spirit possessing our people, for we have turned to war only as a terrible necessity. Let us thank God for the millions of young men who, hating war, are willing to go to war for their country's sake. Above all, let us thank God in these passing days that we have been saved from and are being saved from the frenzy of malignant hatred. Speak to the first fifty men that you meet on the street, and you will find that every one of them is loyal to America, and not one of them has malicious or vindictive hatred in his heart for Germany. We may well thank God that in the attempt to serve and save our country we are not losing our souls nor our higher Christian ideals.

In our war-time prayers there must be much of petition and even of importunity. We must pray definitely and earnestly that God will give speedy victory to our Army and Navy. If we did not believe that we were fighting for a righteous cause we would not be fighting at all. If we are at all justified in being at war, we have a perfect right to pray God's blessing upon those who are fighting our battles on land and sea. Let us pray that the soldiers and sailors of all the

nations shall be prepared to meet their God when death shall come to them, for beyond all doubt many of them will be hurried into eternity. Let us pray for the homes and hearts made desolate by the terrors of this war. Let us pray for the German nation, because the Book that we love and the principles of which we try to follow teach us that we are "to love our enemies" and that we are "to pray for them that despitefully use us." Let us pray that Christian faith shall not fail and Christian hope shall not grow dim. There are mysteries about this war that no man can solve, but God is still on his throne, and God still reigns. Let us pray that our Christian activities at home and abroad shall be increased rather than decreased. There are a hundred new and incessant calls ringing in our ears today. In the purchase of Government securities and in the payment of increased taxes, the Government must be supported. The Red Cross, which will care for the sick and the wounded, must be liberally supplied with funds; the Young Men's Christian Association and other agencies, which will seek to safeguard the morals of soldiers and sailors, must be generously upheld. In spite of all this, the need has never been so great and never so urgent that our distinctive Christian work at home and abroad should go forward with larger enthusiasm and greater undertakings. Let us pray that God will put into the hearts of his children to support as never before the manifold activities which are looking to the establishment of the kingdom of God on earth.

In these war days there must be much of submission in our prayers. Recall that terrible night in Gethsemane when Jesus said, "O, my father, if it be possible let this cup pass from me. Nevertheless, not as I will, but as thou wilt." There are many bitter cups that are being drunk the world around today. It is not pessimism nor foolish foreboding to say that these cups are being mixed this hour for our American people. There are multitudes of us who would rather die than send our sons to die on the bloody fields of France and Belgium. On the other hand, we should never forget that we live in America in peace and plenty today, because brave men in the long ago won our freedom by the sacrifice of their lives. Every stone in the monument of our national greatness was quarried and hewn and polished by the devotion and sacrifice of our fathers. Let us pray that God will give us the courage during these coming days to drink the cup which may be preparing for us.

Again we say that a Christian has no right to be distracted, to grow hysterical or to fear the unborn future. God is on his throne and is keeping watch over his own.—Watchman-Examiner.

The convention in New Orleans appointed a committee to go to Washington in the interest of prohibition, to present the matter before the President and Congress. But the convention made no appropriation to pay expenses. The committee has done the work at its own expense and asks now for voluntary contributions for this purpose to be sent to Dr. A. J. Barton, Dallas, Texas. Other members of the committee are Hon. Joshua Levering, of Maryland; Drs. R. H. Pitt, of Virginia; E. M. Potest, of South Carolina, and C. H. Brough, of Arkansas.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

We have not yet begun to hear from Christian Education Day in the Sunday Schools. We hope that the day was universally observed and that many of our schools made contributions to this department of our work.

It is now time for us to begin making preparations for our State Mission round-up. We ought to enter into this work in real earnest. Our State needs twice as many workers as we have. These cannot be furnished unless there are larger gifts to State Missions. Our people need to wake up to the necessity of Mission work in our own State.

Many of our best churches have adopted the Budget plan, some of them putting it on as late as the first of May. This is going to make it hard for State Missions this year. I hope that every pastor whose church has put on the Budget System too late for State Missions to be given a fair chance this year will give his people a chance to make up any deficit through a special offering. This will not work a hardship nor will it affect the Budget if it is understood that it is done in order to keep any department of our work from suffering while we are changing from one financial system to another.

Read! Read!! Read!!!

It is our purpose in these columns from now on to give as full and ample information concerning our State Mission work as possible. If our people are not informed about the work being done in the State it will be their fault. I would suggest that our pastors read carefully each week this department in the Baptist Record, and from time to time call attention to it from the pulpit in order to get the people to read it. One of the greatest difficulties I find is getting information out to the people. The reason it is hard to get information to them is that they will not avail themselves of the information offered them. Such a small per cent of the Baptists of the State take the Baptist Record, and so many of those who do take it are not regular, systematic, careful readers of it. No better service can be rendered by the pastor than that of stimulating his people to read the Baptist Record.

A Short History of State Mission Work.

I. Early Beginnings.

State Mission work began in Mississippi with the organization of the first Baptist church on Mississippi territory in October, 1791. This church was organized with seven members and met in the home of one of the members until a meeting house could be built. It was situated in Jefferson County, eighteen miles northeast of Natchez and was known as "The Church of Jesus Christ at Cole's Creek". Later the name was changed to Salem.

It is interesting to note two or three items

in the constitution of this church. The brethren in conference agreed to the following:

"1. We agree to submit ourselves to God and to each other, reprove and bear reproof, bear each other's burdens and carry on the work of the Lord as well as we can.

"2. We agree as touching things temporal, not to go to law one against another, as the Scriptures forbid that brother should go to law against brother.

"3. We believe the Lord's day to be set apart for the worship of God, and whereas it has been much neglected we call particular attention to that day.

"4. We take the Scriptures of the Old and New Testaments as our rule and practice in life."

Before the close of the century three other churches were organized. One in Adams County in 1798; one near Woodville in Wilkinson County in 1800; and another in this same county about the same time. All of these churches were small, but they were the beginnings of all that is now being done by Mississippi Baptists.

II. Baptist Streams.

There were two distinct streams of Baptist flowing into Mississippi in the early days of Baptist history. The one to which we have referred in South Mississippi pushing out from Natchez on the Mississippi River and spreading over the southwestern portion of the State. The other in northeast Mississippi beginning in the northeastern section of the State and spreading out toward the South and West. The Baptists settling in North Mississippi came from the Carolinas and Georgia and established their first churches in 1830. The Baptists in both sections of the State grew rapidly and finally overspread the State.

III. Co-operative Work.

The first Association was organized in 1807 in Southwest Mississippi and was known as Mississippi Association. In 1814 this Association began the first mission work done in the State by recommending the practice of itinerant preaching. In 1818 this Association took another step in the development of State Mission work by organizing the Mississippi Baptist Education Society. The purpose of this Society was to teach Christianity to the great number of Indians in the territory. The work was purely evangelistic and therefore State Mission work.

In 1822 the churches had grown in number, and other Associations had been organized, so that the leaders of the denomination in the State felt that the time had come for a more general organization, hence they organized the General Association of Mississippi, which body became known eventually as The Mississippi Baptist State Convention. It was not, however, until 1836 that the Mississippi Baptist State Convention was organized. This Convention was effected by the question of Missions, which was at that time

a very live issue among our fathers, and in 1840 a division took place. The missionary wings continuing the Mississippi Baptist State Convention as the co-operative missionary body. The other, or Hardshell wing, has all but perished.

In 1845 the Southern Baptist Convention was organized and the Mississippi Baptist State Convention began co-operative work with the other States represented in the Southern Baptist Convention. The Southern Baptist Convention carried on its work through two Boards, the Foreign Mission Board, located at Richmond, Va., and the Board of Domestic Missions, located at Marion, Ala. The Board of Domestic Missions finally became the Home Mission Board of Atlanta, Ga. It was through the Board of Domestic Missions that Mississippi carried on its State Mission work up to 1870.

IV. State Mission Work.

At the meeting of the State Convention in West Point, in 1870, Rev. J. A. Hackett offered the following resolution:

"Resolved, that a Committee of seven be appointed who shall inquire into the expediency of establishing three several boards for the management of these interests: State Missions, Ministerial Education and Sunday Schools, and report a suitable plan of operation for the action of this Convention."

This Committee was appointed and recommended:

"That the Convention appoint a Board on Ministerial Education only", which was accordingly done.

At the meeting of the Convention in Aberdeen in 1873 the following resolution was adopted:

"Resolved, that this Convention appoint a Board for State Missions to be known as the State Mission Board of the Mississippi Baptist Convention, and to be located at Hazlehurst, Copiah County, Mississippi."

This Board was appointed and immediately after the Convention it met and organized for Missionary work. Rev. J. A. Hackett was elected President, and Rev. T. J. Walne was elected the first Corresponding Secretary. This was the beginning of definite State Mission work by the Mississippi Baptist State Convention.

For fifteen years the State Mission Board did a great work. But growth always means development and so in 1885 after much prayer for the guidance of the Holy Spirit the Convention in its session at Aberdeen appointed a Committee to report on the reorganization of the Mission Board. That Committee rendered the following report:

"Your Committee appointed to report on a more perfect organization of our benevolent agencies and to consider the advisability of consolidating said agencies of this Convention, unanimously recommend:

"1. That this Convention appoint a Board to be known as the Convention Board of the Mississippi Baptist Convention, and to be located at ———, and to be composed of fifteen members, nine of whom shall live at or near the domicile of the Board, and the other six to be selected from different sections of the Convention Territory, and the necessary traveling expenses of the six mentioned

in attending the meetings of the Board shall be paid by the Board.

"2. The Board shall have authority to appoint a President, two Vice-Presidents, a Recording Secretary and a Corresponding Secretary, and a Treasurer. This Board shall have the oversight of all the benevolent work of the Convention, and it shall be left to the judgment and discretion of the Board to prorate all sums collected when designation may not be fixed by donors.

"3. That the Board shall be charged with the duty of appointing missionaries, fixing salaries within the bounds of the Convention, and all monies collected for other Boards be turned over to them by the Secretary, after deducting the expenses of collecting.

"4. This Board shall have a Corresponding Secretary, whose duty it shall be to organize and carry forward a system of unpaid agencies throughout our territory, looking to the systematic development of the churches in giving to the objects fostered by this Convention. And, further, the Secretary shall be permitted to appoint a clerk or assistant secretary at a salary fixed by the Board.

"5. That collections shall be taken for State Missions, Home Missions, Foreign Missions, Mississippi College, Ministerial Education and Sustentation and the expense of collecting, including salary of Secretary and Clerk and traveling expenses, shall be prorated among the various objects according to the amounts collected within the bounds of the Convention.

"6. That all details of the work as to plans and necessary expenses be left to the direction of the Board and Secretary.

"7. That the Board submit to this Convention annually a full report of all its transactions."

We have the satisfaction of looking on our work since then, not only of advance along all lines of Mission work, but also of knowing that our sister States of Louisiana, Texas, Arkansas, Tennessee, Alabama and Georgia have adopted the main features of our plan.

V. Corresponding Secretaries.

As has already been noted, Rev. T. J. Walne was elected as the first Corresponding Secretary. He was elected in 1874 and held the position until 1883, when his health failed completely and he was compelled to resign. Rev. A. J. Hackett was chosen to succeed him in office, but could not accept the position, and Rev. Lewis Ball was chosen. In 1885 he was succeeded by Dr. J. B. Gambrell, who held the position for two years. He was succeeded in 1887 by Dr. J. T. Christian, who in turn gave place in 1893 to Rev. A. V. Rowe, who held the position twenty-one years. In 1913 Dr. J. Benj. Lawrence, the present Secretary, was elected.

VI. Growth and Development.

In conclusion, it can be emphatically stated that Mississippi Baptists have been making history. Not always doing precisely the correct thing, but aiming at it and profiting by the mistakes of the past, they are still forging to the front.

Among the results of the work of the past one hundred and twenty-five years, since that first little church was organized, we find today over 1,500 churches of the same faith

and order. Since the Convention Board began its great Mission work, we note that, of the churches that were once helped and are now independent, there are over 500. The aggregate of all the churches helped by the Board is something over 800. The number of persons who have identified themselves with the churches by baptism, through the labors of Missionaries supported by the Board is over 50,000.

Our lives may seem prosaic as we move along the revolving years, but we are making history. Shall we not make it such that ere another century and a quarter shall have passed, the King in His Glory shall hear and answer the call of earth's missions: "Come, Oh thou blessed Lord, and sway the scepter of love in all the earth?" Even so, come Lord Jesus.

THE KNOWLEDGE OF SALVATION.

Sermon by Allen Fort, D. D.

Text, "These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God." I. John 5:13 R. V.

My text is the key verse to the First Epistle of John. It implies that in the days of the Beloved Apostle, there were some who believed on Jesus, but they lacked assurance. It also states that it is possible for one to know that he has eternal life. And it tells us that John wrote this epistle for the prime purpose of enabling those who believe on Jesus to know that they have eternal life.

There are many in our churches today who lack assurance. If you were to ask them if they are saved, in all probability, they would reply that they hoped so. Or maybe they would answer, they believed so. But if the question was pressed, as to whether or not they knew that they had eternal life, they would not dare to affirm this as a fact.

Those who lack assurance spend many uneasy hours. They are so taken up with their own spiritual welfare, and with their doubts and fears, that, as a rule, they do not do much work for Jesus. They are always trying to be saved, and the burden of their prayers is to be finally saved at last in heaven. Of course, at a glance we can see the loss of service, and not only of service, but also of joy and fellowship.

Therefore, it behooves us to consider prayerfully and carefully the questions related to the subject of how we know that we are saved.

Let us consider three questions which may help us in this study. First of all, Why Do People Lack Assurance? Second, How May We Know We Are Saved? And third, A Word of Exhortation.

I. Some church members have no assurance for the simple reason that they have never been converted. It is a fact all too true that in most of our churches some have come who have never been born of the Spirit of God. They may have been thoroughly sincere at the time they took the step. Due care may have been exercised on the part of pastor and congregation. But despite this, an unregenerate person has come into the fold. Of course it is useless to try to bring assurance to such a person. The only thing for him to do is to come just like any other sin-

ner, and repent of his sins and believe on the Lord Jesus Christ.

Then there are those who have the wrong idea of salvation. They think their character or their good works will save them. The subtle theology of Cain, who brought his fruits and his flowers, is the theology of many today. The Slain Lamb is not the basis of their justification, but good works and character. Of course, if one is trusting his own righteousness and his own way of salvation rather than the Biblical way, he will become confused.

"Could my tears forever flow,
Could my zeal no respite know,
These for sin could not atone,
Thou must save, and Thou alone.
In my hand no price I bring,
Simply to Thy cross I cling."

Once the simple plan of salvation as set forth in the Scriptures becomes plain, many of the difficulties which beset the young Christian become clear. Salvation is all of grace. It is not of works of righteousness which we have done, but according to His mercy that He saved us. It is by grace, through faith, and that not of ourselves. It is the free gift of God.

Now this in no wise is meant to disparage good works. These have their place in the life of the Christian. They are the fruit, but not the root of salvation. They are the result, and not the means of salvation. Faith without works is dead. We are not justified by good works, but, as some one has aptly said, our faith is justified by them.

Still another class have no assurance, because, though they may have been saved, they are aware of the fact that their lives are not pleasing unto God. Communion has been broken, though union may not be broken. They are crying for the joy of salvation, and may feel it is salvation itself.

God does not permit His children to be happy outside His blessed will. Now those who are in sin, and who have been neglecting the necessary duties incumbent upon every Christian, such as Bible reading, prayer, and service, will almost inevitably be disturbed as to their spiritual standing.

I have read somewhere that the sick sheep do not heed the Shepherd's voice. Alas, this is all too true in the spiritual realm. Let us then lay aside every weight and the sin which doth so easily beset us. Let us, with full assurance of faith, look unto Him Who is able to keep us from falling.

II. Now let us consider the question, How Can We Know We Are Saved?

I invite your attention to three methods by which this may be known. First of all, we may know it from the Word of God. Second, we may know it by the fruit we are bearing in our lives, and Third, we may know it by the witness of the Holy Spirit.

1. There are many passages in the Holy Scriptures which set forth the plan of salvation. Indeed, it is so plainly and simply set forth that it would seem that the wayfaring man, though a fool, need not err therein.

May I mention a few of the passages which are so familiar to all of us that it scarcely seems worth while to repeat them:

"He that believeth on the Son hath everlasting life; he that believeth not the Son,

(Continued on page 8)

Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor, Jackson
 MISS FANNIE TRAYLOR, Auxiliary Leader, Jackson
 MISS MARY RATLIFF, College Correspondent, Raymond
 MRS. C. C. LONGEST, Building and Loan Fund, Oxford
 MRS. J. L. JOHNSON, Jr., State Trustees, Training School, Hattiesburg
 MRS. B. E. KENT, Personal Service Leader, Forest
 MISS M. M. LACKEY, Corresponding Secretary-Treasurer, Jackson

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All societies are urged to send quarterly reports to Miss M. M. Lackey, Jackson, Miss.
 All funds should be sent to Dr. J. B. Lawrence, Jackson, Miss., except the Literature Fund, which should be sent to Miss M. M. Lackey.

A SPLENDID RALLY.

The Missionary Rally at the First Baptist Church of Jackson, last Monday afternoon, was a pronounced success from the beautiful processional to the closing prayer. The ladies of the other Baptist churches of the city were invited to participate, and a large gathering enjoyed the excellent program and social hour which followed.

Mrs. W. J. Davis conducted the service in her own gentle way and Mrs. Longino gave a cordial welcome, followed by Mrs. Robinson, who welcomed the Auxiliaries.

The Y. W. A. gave a Training School demonstration, after which Miss Fannie Traylor gave an address on the Products and Byproducts of the Training School.

This, coming from Miss Traylor, one of its choice products, was freighted with peculiar emphasis. In an earnest and forceful way she spoke of the influence of the young women upon the city of Louisville, where 640 of them had lived during their years of training. Teaching in Mission Sunday Schools, night classes music and home science, visiting the hospitals, the destitute and debauched; all this while keeping up a strenuous course of study in the Seminary.

Then she spoke of their work as Home Missionaries, in the mountains, as church missionaries, State workers, etc., then away in the "Lands as dark as midnight, where the shadow of death is and where the light is as midnight." Undaunted they go, these sweet consecrated young women of the Training School until now a mighty chain of them clasp hands around the world. We are proud of the products of our Training School and we are glad that we have been blessed with one of them, to live and work in our midst.

Mrs. Aven gave us a glimpse of her plans for the State W. M. U. for the year. Beginning with the watchword "That ye bear much fruit", she poured out her heart with its burden of hopes and plans for us. She emphasized especially the Training School, the Margaret Home Fund, the Circle Plan and our Quarterly Apportionments for the year. We felt that we wanted to share with her the burden of the year's work. Do you know how we can do it? By closing each quarter with our full apportionment, by faithful co-operation and prayer.

The Girls' Auxiliary and the Sunbeams sang at intervals during the session.

MRS. H. M. KING.

PERSONAL SERVICE REPORT.

"O use me, Lord, use even me

Just as Thou wilt, and when and where!"

If every member of every W. M. S. would make this her daily prayer, would not the Personal Service report of the W. M. S. grow by leaps and bounds? We believe we are developing along these paths. Would it not be an inspiration to your Society to know what another is doing? Do you not many times long to have some part in the work for the Master, and know not how to go about it? And perhaps in reading a story of what another has done you exclaim, Eureka! Sisters, this is one reason we should report on Personal Service—it may enable another to catch the vision. I recently asked a member of a nearby Society why they do not send a report of their Personal Service. She replied, "O! we don't believe in reporting that—it is a pleasure to do for our friends." Do you not report on foreign missions? And is it not a pleasure to give every dollar that you can to the cause of missions? Considering the newness of this department in our State we think we have a fair report, but please read the figures below and then think how much larger those figures would be if your Society had reported on each of these. The report cards are in the hands of every Association Superintendent in the State. Will you not report on this work next time and let us hear from eight hundred instead of one hundred?

Personal Service report of W. M. U. of Mississippi, 1916-1917:

Societies having committees.....	47
Mission Study classes.....	69
Mission Sunday Schools.....	12
Cottage prayer meetings.....	19
Helping the poor.....	98
Individuals helped.....	133
Work for prisoners.....	7
Rescue work.....	7
No. services held.....	2,154
No. visits made.....	5,697
No. conversions.....	1,052
No. garments made and distributed	1,099
No. trays sent.....	970
No. Bibles and tracts.....	739
Total amount continued.....	\$2,843.25

The report given here does not include the vast amount of work done at Good Will Centre at Meridian. I feel that we should hear more of it. Are our Meridian workers too busy, or too modest, to tell of their achievements?

May I mention just a few things that I happen to know of what is being done there? The directors of G. W. C. realize that "Christ's soldiers fight best on their knees." So they are much in prayer for their work and their object is three fold—to help humanity by gaining the love and respect of the children, the confidence of the mothers and to win the family for Christ. There is a night school which is attended and appreciated by mothers and fathers who have not had opportunities, the teachers are volunteers, both for this and all other departments of the work, clothes are made for the poorly clad and by this many are enabled to attend services. I know of a woman's

dress being sent there in a box of other things which a Girl's Auxiliary recently sent to the children and Miss Bullock wrote, "It means one more S. S. pupil." The sewing class for girls is accomplishing much. We hope to have a special report from G. W. C. soon.

Some of you have had a part in this work for the Master in that you contributed to the piano which was our delight to present to the G. W. C.—if you did not you still have an opportunity, for we lack just eighty-five dollars. The music house offered us a very liberal discount of twenty-five dollars if the amount was paid by a certain date, so we borrowed the amount from a friend to the work, who had already given us five dollars on the piano fund and paid the music house. If you could know what the use of this piano is accomplishing for the glory of God you would want a part in the gift. It is instrumental in saving boys and girls who by it are attracted to G. W. C. Mothers and fathers go there to sing the gospel songs and lasting impressions are made, the children delight in learning to sing, and many talented girls are taught music who otherwise would never have an opportunity. So in many ways is it not worth while? We hope your Society will, if it has not already done so, send a contribution to Miss Lackey for this debt.

MRS. JEFFERSON KENT,
 Rec. Sec., Chairman.

TRAINING SCHOOL.

Graduation.

The large crowd that assembled in the Broadway Baptist Church on Monday evening, May 28, to witness the tenth annual commencement exercises of the W. M. U. Training School was a real expression of the large place that this work holds in the hearts of Louisville Baptists, as well as those all over the South.

Promptly at 8 o'clock a stillness fell over the large audience as in the distance was heard the great processional from the "Pageant of Darkness and Light". Instinctively we thought of the angelic choirs in the great beyond. The first to appear on the right aisle was Mrs. McLure as she lead the chorus with her clear, sweet voice, while one of the students carrying the Training School banner led down the left aisle. Instead of the customary daisy chain the twenty-two seniors carried chains of sweetpeas and asparagus fern. On reaching the rostrum they grouped themselves behind a bank of palms, roses, peonies, sweetpeas and lilies; the juniors occupying the choir loft.

After invocation by Dr. W. W. Landrum, Kipling's Recessional was sung. This was selected for the occasion before our country had joined in the world war, but as they sang

"God of our fathers, known of old—
 Lord of our far-flung battle-line
 Beneath whose awful hand we hold
 Dominion over plam and pine,
 Lord God of Hosts, be with us yet,
 Lest we forget! Lest we forget!"
 we well might ask ourselves is not this a message sent to us at this time?

The address of Dr. H. C. Wayman on "Woman's Place in the Work of the Master" bore a message of such vital import to women that we could but wish it were in print that the women all over the South might enjoy and profit by it. From Romans 16:1,2: "I commend unto you Phoebe, our sister, who is a servant of the church that is at Cenchreae: that ye receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need of you: for she herself also hath been a helper of many, and of mine own self." Dr. Wayman drew the beautiful lesson of using the gifts God has given us for His glory. From Bible characters he illustrated his subject by the following query: "What is in thine hand, Abel?—Only a lamb. What is in thine hand Moses?—Only a staff. What is in thine hand, Mary?—A pot of ointment. What is in thine hand, poor widow?—Two mites. What is in thine hand, Phoebe?—Just a letter the apostle sent by me." He added, "and from that day to this women have gone forth with the loved message Paul and the others have brought to them." He further said, "Phoebe was a woman of noble birth and high position yet she knew what it was to sacrifice; was a succourer of many; a sister in the Lord of whom Paul was proud." He also referred to the translation of the word "servant" in the passage just read and said had she been a man she would have been called a deacon.

Miss Sarah Frances Fulgham sang "I Will Extol Thee, O Lord"; after which Mr. L. P. Leavell presented the diplomas and certificates also Normal Sunday School diplomas. He paid a beautiful tribute to the students who have gone out from this school saying that, as field-worker of the Sunday School Board, wherever he met the Training School girls he found them rendering efficient service and that in the class-work at the Seminary they ranked with the best students.

With the benediction by Dr. Landrum the tenth annual commencement of the Baptist Woman's Missionary Union Training School was brought to a close and with it one of the most successful years of its history.—Mrs. W. D. Wakefield in Royal Service.

THE KNOWLEDGE OF SALVATION.

(Continued from page 7)

shall not see life, but the wrath of God abideth on him." John 3:36.

"Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me hath everlasting life, and shall not come into condemnation, but is passed from death unto life." John 5:4.

"To Him give all the prophets witness that through His name whosoever believeth in Him shall receive remission of sins." Acts 10:43.

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised Him from the dead thou shalt be saved. For with the heart, man believeth unto righteousness, and with the mouth confession is made unto salvation." Romans 10:9,10.

Surely, it is possible for anyone who claims to be a believer to know whether or not the simple conditions set forth in the passage

above, and in many others equally as clear, have been complied with? Satan, of course, will seek to confuse, but there is the Word of God. It is sure and steadfast.

In my early Christian experience, Satan would tempt by saying, "You believe, but maybe you don't believe right." Then there came this answer, "Well, if I don't believe right, I will believe right right now." This was a source of satisfaction and victory. To the law and to the testimony. To the words spoken by the Lord and His servants. When we have honestly, and as best we know how, accepted these, we may then rest our salvation with Him. We know Whom we have believed. We know He is able to keep that which we commit unto Him against that day.

2. The one who has been born of the Spirit, or converted, will bear fruit in the life. Once we are saved, there is a new nature given us. We become partakers of the divine nature. There is a conflict between the flesh and the Spirit. The flesh lusteth against the Spirit, but we can be more than conquerors through Him that loved us.

The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. This fruit will appear in our lives. We may be painfully aware of the fact that we aren't as fruitful as we should be. Maybe we are one of the branches which the husbandman must purge that it may bring forth more fruit. But we know something of what is meant by fruit-bearing, and there is some sign of it in our lives.

Let us consider very briefly some of the tests set forth in the epistle from which the text is taken:

"Every one that doeth righteousness is born of Him." I. John 2:29.

"Every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God, for God is love." I. John 4:7,8.

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." "Whoso hath this world's goods, and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" I. John 3:14-17.

Can you not test your life by these statements and see whether there be any fruit there, or whether there is nothing but leaves? Surely; as you read this, there is an answer to the question as to whether or not you are bearing any fruit in your own life.

3. And the last test is the witness of the Holy Spirit. There is something within me which tells me I am a child of God. I have had doubts. I have sometimes, in the years gone by, almost felt like keeping my seat when the preacher asked all Christians to stand. But I stood. Even though I was worldly, and not walking as close to the Master as I should have walked, I felt I was a child of God. I am persuaded now that the Spirit bore witness with my spirit that I was a child of God. The carnal mind receiveth not the things of God, they are spiritually discerned. The child of God will know.

"Hereby know we that He abideth in us, by the Spirit which He hath given unto us." I. John 3:24.

"Hereby know we that we dwell in Him,

and He in us because He hath given us of His Spirit." I. John 4:13.

"He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made Him a liar because he believeth not the record that God gave of His Son." I. John 5:10.

Beloved, do you know anything about this of which the writers of the Word speak? If not, then seek in the secret place to know whether or not you have passed from death unto life. Seriously ponder that question as to whether you are still in your sins, or not.

III. But some one will urge that it is presumption to state that you know you are saved? Why? Is it presumption to believe God keeps His Word? Is it presumption to magnify God's grace in saving us, and to glorify His name by ascribing unto Him all the glory and the honor of the miracle of regeneration?—Away back in the early days, Job, even in the midst of his sufferings dared to affirm, "I know that my Redeemer liveth." Paul, the aged, in no uncertain terms asserts his assurance, when he said, "I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." True, we are neither Pauls nor Jobs. But bless God we have their Savior. He Who saved them has saved us. We may have the same confidence in Him which they had, for He abideth faithful.

One word more. Some unconverted man or woman may read this. Much which has been said may seem strange to you. You do not know the language of Zion. There is hope for you. The Lamb has been slain. The invitations have been issued. The gospel feast is ready. Will you not come? Though your sins be as scarlet, they can be made as white as snow. Though they be red like crimson, they become as wool.

The Spirit and the Bride are saying come. Those who have been saved are saying come. The blessed Son of God is inviting you to come unto Him, and find rest for your soul.

Today is the acceptable day. Now is the time for salvation.—Baptist and Reflector.

PATRIOTIC SUNDAY.

Sunday, July 1, has been set aside by our President as Patriotic Sunday. The President's proclamation requests all Sunday Schools to take up a special contribution to be applied to National Red Cross equipment. The Red Cross War Council expects to raise from all sources \$100,000,000.

History has proven that ample and well equipped Red Cross organizations are as vital to the success of the nation in war as arms and ammunition. And we can all "do our bit" towards aiding our government.

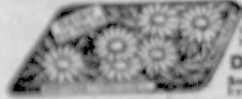
Kindly read the President's proclamation before the Sunday School.

The funds contributed for this purpose should be mailed direct to Mr. W. D. Hannah, Treasurer, Red Cross War Council, Mississippi Division, Jackson, Miss.

Jackson Hill church, Atlanta, was among the houses destroyed by fire recently, in which 99 per cent of the members lost their homes. Our sympathy goes out to Pastor W. H. Major and his people.

Kill All Flies! They Spread Disease

Flies are the most common and most dangerous of all insects. They are the carriers of disease and the spreaders of filth. They are everywhere and they are everywhere. They are the most common and most dangerous of all insects. They are the carriers of disease and the spreaders of filth. They are everywhere and they are everywhere.



Daisy Fly Killer

FRECKLES

Now is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles as the prescription ointment—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of ointment—double strength—from your druggist, and apply a little of it at night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

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Freckles

The fairer the skin the more ugly it is when marred by freckles; and they are not necessary at all. As soon as the warm sunshine or the hot wind bring them out, and with the natural embarrassment that every woman feels, get a package of Kintho; this is the easy way to remove them. If Kintho is used at the first sign of the ugly spots, they sometimes disappear overnight. Any druggist has or can get Kintho for you. Use Kintho soap too. It's astonishing how it helps keep the freckles away once Kintho has removed them.

The Convention Normal Course For Teacher Training

Book 1. "The New Convention Normal Manual" (Spilman, Leavell, Burroughs); cloth, 50 cents; paper, 35 cents.

Book 2. "Winning to Christ" (Burroughs); cloth, 50 cents; paper, 35 cents.

Book 3. "Talks With the Training Class" (Slattery); 50 cents.

Book 4. "The Seven Laws of Teaching" (Gregory); 50 cents.

Book 5. "The Graded Sunday School" (Beauchamp); cloth, 50 cents; paper, 35 cents.

Book 6. "What Baptists Believe" (Wallace), or "Doctrines of Our Faith" (Dargan); cloth, 50 cents; paper, 35 cents.

"Doctrinal Outlines," 25 cents, is prepared as a guide for those undertaking to teach either of these books.

Book 7. "The Heart of the Old Testament" (Hampey), or "Old Testament Studies" (Burroughs); cloth, 50 cents; paper, 35 cents.

Book 8. "Studies in the New Testament" (Robertson); cloth, 50 cents; paper, 35 cents.

Send 35 cents for a copy of "The Convention System of Teacher Training," by Dr. P. E. Burroughs.

These books are carried in stock at Jackson and can be mailed promptly. Order from

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WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

A MESSAGE FROM THE BAPTIST UNION OF GREAT BRITAIN AND IRELAND TO THE BAPTISTS OF THE UNITED STATES OF AMERICA.

Dear Christian Friends and Fellow-Baptists:

Grace to you and peace from God our Father and the Lord Jesus Christ.

First, we thank God in Christ for you all, that your faith is proclaimed throughout the whole world; and with full and grateful hearts we praise Him that at this crisis in the life of mankind you are led by His Spirit to join us, your brethren in the faith of the Gospel of Christ, in the fight for freedom and justice, for democracy and brotherhood, for good-will and progress in all the world.

We know full well that all through this painful struggle we have had a large place in your sympathies and prayers. Not for one moment have we doubted that. We could not. You have watched us from afar, but your hearts have been with us. Your interest has been keen and sustained, and your desires for the victory of the soldiers of the people over the despots of Europe strong. You have aided us by your generous ministry to the imprisoned and the imperilled. From the beginning we have felt the reality and comfort of your companionship with us in the kingdom and patience of Jesus Christ. But now your President has proclaimed your breach with Germany and taken his stand by our side, with all your vast resources in faith and devotion, in enthusiasm for humanity and zeal for self-government, in care for the rights of small communities of men, and in inexhaustible materials of war, we feel that the wide seas no longer separate us, but we are marching in step to the God-given goal of universal liberty and universal peace.

It is natural and inevitable to us as Baptists that we should come together in this dark and cloudy day. It could not be otherwise. We are members one of another; we are one; one in our faith and ideals, aims and spirit, thought and deeds. We are hewn out of the same rock; we share the same spiritual heritage from some of the greatest souls of the past. Our predecessors were yours. Their distinctive principles, noble, arduous, and fruitful service, we share alike. We are one in our deepest convictions of truth and right, in our estimate of the incomparable virtues of the soul, one in our devotion to what our fathers called the "Common Man," to man as he is in the sight of God, and apart from all the separable accidents of his condition; one in our interpretation of the aims and functions and limitations of States, in the enthusiasms that sway our souls and constrain us to seek first and foremost the Kingdom of God and His righteousness. A common faith in the absolute and exclusive sovereignty of the redeeming Christ over souls set us in the right path, and despotic persecutors kept our feet in the way we had to go, and at the same time heightened the value of our fellowship both for ourselves and for others.

It is an indisputable fact that our government did all that it could to allay the storm and preserve the peace of the world. But the German government had made up its mind, and the neutrality of Belgium was delib-

erately violated in the face of the treaty of London made on April 19, 1839, between England, Austria, France, Russia and Prussia on the one hand and the Netherlands on the other.

That action swept us at once over the barriers between peace and war. It was a flagrant violation of law. It was a wrong done to the soul and to the homes of a small nation, a scornful and contemptuous tearing up of a solemn compact in the face of Europe, cynically described by the German Chancellor as "a scrap of paper." Like the shot that rang around the world, and roused the farmers of New England to the defense of their rights, so this calculated and deliberate defiance of an international compact stirred the spirit of Britain to rise and defend the Belgian people. A wave of moral indignation spread through the land. We were compelled to act, and to act in one way. It was the one duty. It was the will of God. We dared not hold back. England would have lost its soul if it had allowed the brave "little one" to be crushed out of existence by the perfidious Kaiser and his military lords.

Immediately we were a united people as we rarely have been before in our long history. There has been nothing like it in the churches; certainly not among our own people. Thousands of the young men of our churches rose with the spontaneity and resolute daring to offer the great sacrifice of their lives for the cause. Our workers, Sunday School superintendents and teachers, deacons and leaders rallied to the flag as to a most holy task. Many of our ministers volunteered as chaplains and are acting as such. Our Young Men's Christian Associations rendered a magnificent service. The women of our churches were as keen and eager as the men. In short, the nation is one. Five million and forty-on thousand men voluntarily enrolled themselves in the army before conscription. They could not hold back, the call was of God, and they must respond. It was a question of conscience. We are fighting for Christianity against Paganism, for right against cruel might, for liberty against tyranny; for humanity against the works of the devil.

And the course of the war, in spite of our unreadiness to meet its demands, and our mistakes and errors, has completely vindicated the solemn responsibilities we accepted nearly three years ago. Nothing has so completely, so scarifyingly exhibited to us the awful, tragic, tremendous, unaccountable and unimaginable horror of war. Had it not been demonstrated to the world how the Germans have made war during the last two years and nine months, we should have said it could never have happened; men could not be so debased, so brutal, so absolutely diabolical as they have been. But it has happened. The record before us is an unveiling of war such as has not been seen since the sack of Antwerp and Magdeburg. We might even go much further back than that, and say such a revelation on the part of individuals supposed to have some culture, some training, some humanity, men never saw. Germany has aroused

the abhorrence of the whole of the civilized world. She began by trampling law and treaty under foot in the violation of the soil of Belgium; then staggered humanity in the destruction of Louvain and Rheims; aroused indignation by slaying non-combatants, women and children, at Scarborough; sent out a cold-blooded decree that made the killing of non-combatants not an incident of heated warfare, not an accident, no, but a regular method of obtaining military advantage, and sent a thousand innocent people to death in the "Lusitania." Lord Bryce's report consists of sifted evidence. We had difficulty in believing what is found in our papers. We said there must be exaggeration. This and that could not be true, but here you have the proofs set out by one of the most important and most responsible committees that ever sat on any international question. That committee says:

"It is proved—

"1. That there were in many parts of Belgium deliberate and systematically-organized massacres of the civil population, accompanied by many isolated murders and other outrages."

"2. That in the conduct of war generally, innocent civilians, both men and women, were murdered in large numbers, women violated, and children murdered."

"3. That looting, house-burning, and the wanton destruction of property were ordered and countenanced by the officers of the German army. That elaborate provision had been made for systematic incendiarism at the very outbreak of the war, and that the burnings and destruction were frequent where no military necessity could be alleged, being indeed, part of a system of general terrorisation."

"4. That the rules and usages of war were frequently broken, particularly by the using of civilians, including women and children, as a shield for advancing forces exposed to fire, to a less degree by the killing and wounding of prisoners, and in the frequent abuse of the Red Cross and the White Flag."

Add to that the sinking of hospital ships at sight, the murder of Captain Fryatt, the execution of Nurse Cavell, the cruel deportations of men and women from Belgium and France; these and other atrocities have opened the eyes of the world to the corrupted soul of Germany, and compelled a united and universal condemnation of its aims and policy, its ambitions and spirit.

Now, it is because we are seeking to bring this calamitous reign of barbarism and savagery to an immediate end that we hail with profound thankfulness and boundless hope the entrance of America into this European war. It is a mighty event for you and for us. We are inclined to say of it what



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There is no Prescription fee in Murine. Just hand your Druggist 50c and you have a Complete Eye. Try it in your Eyes and in Baby's Eyes for Eye Troubles—No Smarting—Just Eye Comfort. Write for Book of the Eye Free.

Murine Eye Remedy Co., Chicago

NEWS IN THE CIRCLE

MARTIN BALL

Homer H. Webb, Moss Point, writes, "Have just closed a week's meeting; congregations were good, some say the best in the history of the church; eight additions." This meeting was with the Second church.

Home Board. Evangelist T. O. Reese recently closed a meeting with the church at Ripley. G. S. Jenkins is the pastor. There were 29 additions. Evangelist Reese goes to Fayette, Ala., from Ripley.

Rev. Norman W. Cox, a recent graduate of the Louisville Seminary, has been chosen as assistant to Dr. McElhiney in church history. He is said to be a young man who has a very promising future.

The church at Gainesville, Ga., has called Rev. J. M. Haymore, of Moultrie. Dr. Haymore succeeds Secretary A. C. Cree at Moultrie. It is thought he will accept the call to Gainesville.

Pastor R. D. Stephens, of Mullins, S. C., has accepted a call to the pastorate of the Pullen Memorial church, Raleigh, N. C. The South Carolina Baptists regret to give him up.

At the commencement of the Greenville (S. C.) Woman's College, Dr. A. C. Wilkins gave \$1,000 for a scholarship in the institution, and a similar amount to Furman University for the same purpose.

Dr. Lloyd T. Wilson, of Knoxville, Tenn., preached the baccalaureate sermon at Carson and Newman College, Tenn. His theme was, "The More Abundant Life." Everybody was charmed.

Carson and Newman College, Jefferson City, conferred the honorary degree of D. D. on Rev. E. L. Grace, of Chattanooga. He is the worthy son of our own beloved W. C. Grace, of Gulfport.

Evangelist L. E. Finney recently closed a three weeks' meeting with the North Fork church, Ft. Worth, Texas, in which there were 76 additions—40 by baptism. Many other professions, some of whom will join that church.

Pastor O. W. Taylor resigns the pastorate of the church at Trenton, Tenn., after a successful pastorate of three years. His future plans have not yet been fixed.

Dr. Joel H. Gagnabrell, of Dallas, Texas, stopped over between trains at Clarkedale last Wednesday, on his way to assist in a meeting at Drew. We spent sometime together talking of boyhood days, but not half long enough.

Dr. E. C. Dargan will make a master hand as editor in charge of all matters of lesson preparation in the Sunday School quarterlies and the Teacher. Dr. Hight C. Moore will make a model editor of Kind Words. Boys and Girls, Child's Gem, and the Home Department Quarterly.

Dr. Geo. W. Truett, of Dallas, Texas, is assisting in a great meeting in Ft. Worth. He is doing the preaching. The Lord is manifesting His power.

Pastor J. W. Mayfield, of Mart, Texas, is aiding Pastor Evans at Beeville in a fine meeting. They have evidences of the saving power of Jesus in the meeting. These Mayfield brothers are great preachers.

Evangelist T. O. Reese assisted Pastor C. L. Minner in a fine meeting with the Seventh church, Nashville, Tenn. There were 50 additions to the membership.

Pastor Pevoto, superintendent of the Baptist Sanatorium, in Houston, Texas, is serving a little church nearby. He closed a meeting recently with this church, during which time there were 43 additions to the church. At the beginning of the meeting there were only 14 members.

Dr. R. J. Bateman, of Troy, Ala., has been elected superintendent of evangelism to fill the place made vacant by the resignation of Dr. Weston Bruner. The Home Board seems to have made a wise choice.

The Western Recorder could have made no wiser selection than Dr. W. D. Nowlin to occupy the place made vacant by the resignation of E. C. Stephens, as associate editor. The solid old paper grows stronger as the years go by.

Sleeplessness. You can't sleep in the stillest night if your digestion is bad. Take Hood's Sarsaparilla—it strengthens the stomach and establishes that condition in which sleep regularly comes and is sweet and refreshing.

Adv.

A group of Northerners at a hotel in Louisville were poking fun at the partiality of Southerners for the titles of "Colonel," "Major," and "Judge."

"What is a colonel hereabouts?" asked one of the group, and there immediately followed a discussion. Finally a colored attendant was drawn in.

"Well, gents," said the negro, "dere's lots of ways to answer dat question. I'se knowed folks what was born kunnels—it jest run in de blood foh generations. An' I'se knowed folks what was jest appointed to be kunnels. An' yit others what was made kunnels by bein' kind to cullud people. For instance, any man dat gives me a dollah is a kunnel to me hencefo'th forevah."—Ex.

BEAUMONT.

We just closed a revival meeting at Beaumont, with Rev. J. P. Culpepper doing the preaching. He preached the gospel in its simplicity and we had 16 accessions—eight by letter and eight for baptism, and the church revived.

Beaumont is a thriving little town with about 350 people. It has two veneering plants and a large country trade.

D. W. BOONE,
Pastor.

"Marse John," excitedly exclaimed Aunt Tildy, as she pantingly rushed into a fire-engine house, "please, sur, phonograph to de car-cleaners' semporium an' notify Dan'l to emigrate home diurgently, kase Jeems Henry sho' done bin conjured! Doctor Cutter done already distracted two blood-vultures from his 'pendercitis, ah' I lef him now prezaminatin' de chile's ante-bellum fur de germans ob de fleuro-plumonia, which ef he's disinfected wid, dey gotta 'nocate him wid de ice-coldlated quarantimes—but I b'lieve it's conjuration!"—Ex.

LAUREL.

We have just closed a great campaign in Jones county. The campaign was waged by Brother T. J. Moore, assisted by Brethren Chisholm, Chastain, Lightsey and Miss Lackey, besides the help rendered by the leading local workers.

During the campaign we organized a Sunday School and nine W. M. U's. All of these workers did their work well. May the Lord send them this way again.

Your brother in Christ,
J. C. PARKER.

"Is it impolite to begin a sentence with 'Oh, say?'" "I don't know that it's impolite, but it's misleading. I invariably stand up under the impression that some one is about to sing 'The Star Spangled Banner.'"—Washington Star.

Eleanor: "Is that suitor of yours ever going to acquire courage enough to propose?"

Edith: "I think not. He's like an hour-glass."

Eleanor: "How's that?"

Edith: "Why, the more time he gets the less sand he has."—Puck.

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There has been a great demand from the reading public for these sermons which have been preached upon many and varied occasions. We suggest a few of the sermons from the 22 in the book: The Lordship of Christ, Abundant Life, The Resurrection Life of the Believer, The Fatherhood of God, Sonship Through Sufferings, Character Adorning Calling as seen in the Life of Gen. R. E. Lee, The Glory of Jesus Christ, etc., etc.

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The Lure of the City. A volume of sound practical advice to the young man who is leaving home for the first time to take up life in the city. Warns against pitfalls, suggests wholesome amusements, and offers a wise solution of many difficult problems. 12mo., cloth. \$1.00; by mail, \$1.10.

A Quiver of Arrows. Seventy digests of sermons by this eminent preacher, each one clear, convincing, and forcible. Epitomized by Thos. Douglas, Ph.D. 8vo., cloth. \$1.00; by mail, \$1.12.

THE BAPTIST RECORD, Jackson, Miss.

THE man who says he never reads advertisements will often be discovered in the act of insisting upon a well-advertised brand of something he needs. He does read advertisements, though he may not make a business of it. So do you. Because you have eyes. Because your eyes are as quick as light, and more sensitive than the camera film. But let the advertisements in this paper, put her in good faith by worth-while concerns, have the honor of conscious attention from you—not a mere glance as you turn the pages.

RENWAR RELIEVES RHEUMATISM.

It is not necessary any longer for you to suffer those intense pains and aches of rheumatism. Renwar is a salts combination scientifically prepared to neutralize the uric acid in the blood, and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a box of Renwar, and forget about that rheumatism. Renwar is an old well-established remedy. It is prescribed by the best of physicians, and has thousands of friends. President L. A. Bauman of Varley & Bauman Company, Nashville, says, "Renwar entirely relieved me of my rheumatism." For sale by druggists. Price 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock, tell him to order it for you from WARNER DRUG COMPANY, NASHVILLE, TENN.

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Teeth and the Treatment of Gum
Troubles

Rooms 306-307-308 Scutter Bldg.
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Sure! High Heels
Cause Corns But
Who Cares Now

Because style decrees that women crowd and buckle up their tender toes in high heel footwear they suffer from corns, then they cut and trim at these painful pests which merely makes the corn grow hard. This suicidal habit may cause lock-jaw and women are warned to stop it.

A few drops of a drug called freeze-one applied directly upon a sore corn give quick relief and soon the entire corn, root and all, lifts out without pain. Ask the drug store man for a quarter of an ounce of freeze-one, which costs very little but is sufficient to remove every hard or soft corn or callus from one's feet.

This drug is an ether compound and dries in a moment and simply shrivels up the corn without inflaming, or even irritating the surrounding tissue or skin. Clip this out and pin on your wife's dresser.

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Carbuncles, Follicles. Stops pain in 5 minutes. Repeated applications give desired results. 25c at drug stores. Write for free sample and literature to

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This is a prescription prepared especially for MALARIA or CHILLS & FEVER. Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

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PLEASE MENTION THIS PUBLICATION

DR. McCOMB AT LELAND.

June 3, Dr. McComb came to Leland to assist in a meeting, and for two weeks preached morning and night and three times on Sunday. In the service of song we were led by Clarke Memorial College quartette. We had the use of a tent and did not suffer from intense heat. Brother McComb faithfully presented the gospel message to large congregations. He is an ideal evangelist in that he does not resort to tricks or extravagant statements. He does not try to induce people to unite with the church through excited methods, but earnestly presents the gospel message and throws the burden of acceptance or rejection upon the hearer. He does not use harsh or dictatorial methods, but is always calm and mild in both manner and expression.

We had many things to hinder. The first day Brother Sumrall, one of the members of the quartette, was stricken with appendicitis and had to go to the hospital. His place was filled very acceptably by Mr. Evans and Mr. Flint came to take his place. The boys did fine work in the music and assisted our own splendid choir in a very satisfactory way.

The sale of Liberty Bonds and the Red Cross organization all came in for their share of attention during the meeting.

The church is stronger and better for the meetings. Several have been baptized and others came in by letter and restoration. It was a joy to have Brother McComb with us. It is our prayer that his effectiveness may increase more and more.

I. W. READ.

A GOOD MEETING.

The revival meeting which has been in progress here at the Baptist church for the past ten days, came to a close today. Rev. L. D. Posey, of Winfield, La., did the preaching. Brother Posey preached the gospel with great earnestness and power, and was enjoyed not only by the Baptists, but by the members of the other churches, as was evidenced by the large congregations that attended both services each day. Brother Posey is indeed a good preacher. He did our community a great service, and we all love him for his work's sake. The visit of this man of God to our town has been a blessing to us all, and, regardless of denomination, the people would be glad to have him come this way again soon. Good singing, led by the Presbyterian pastor, Rev. George Smiley, assisted by the "Wallace Trio," of Clinton, Miss., was a feature of the services that was surely enjoyed by all.

There were six persons received into the Baptist church on profession of faith and quite a number joined by letter. Only in eternity will the good work accomplished in this meeting be fully made known.

Doctor Patterson, the gifted and consecrated pastor of the Baptist church, was present during the meeting, and by his presence, earnest prayers and godly council, added greatly to the success of the meeting. We pray God's blessing on these faithful workers as they leave

for other fields. To God and the Lord and Savior Jesus Christ be all the glory, honor and praise, both now and forever.

A METHODIST LAYMAN.
Fayette, Miss.

TWO GOOD MEETINGS.

On the 23rd of May we began our meeting at Summit, Miss. By the unanimous vote of the church the pastor was requested to do the preaching, which he did to the best of his ability. Brother Robert Cooper, of Aberdeen, Miss., was with us and led the singing to the delight and pleasure and profit of all who heard him. The church was highly pleased with his work. He is a good man, is consecrated, can sing, and knows how to get other people to sing. We were delighted with him. Any one needing a singer for a meeting will make no mistake in securing his services. We had a splendid meeting. The church was crowded each night and sometimes seats could not be found for all who came.

On Friday night, June 1st, we began our meeting at Fernwood, Miss. My brother, C. C. Jones, of Somerville, Texas, did the preaching. It was a great pleasure to have him in this meeting with me and to have him and his family in our home during the meeting. He did some good work at Fernwood and the church was well pleased with him. The meeting continued for ten days. This is one of the best churches in the State. I don't believe that there is a church in the State that is doing more for the Lord, according to numbers and ability, than is this church. While the pastor was away attending the convention in New Orleans, the church got together, raised \$260, put a baptistry in the church, with a nice addition to the church which can be used for Sunday School rooms. The church keeps the pastor's salary paid up to date, and sometimes in advance. It is a real joy to serve a church that has its eyes open to see the Lord's work, their brains, hearts, hands and feet ready to do that work. What has been said of Fernwood applies to Summit church. Both are splendid churches. I am happy in the work.

Fraternally,

R. R. JONES.

COMMENDATION AND EXHORTATION.

I subscribed for The Record before it was published and have been reading it ever since. I have never seen a copy that I thought was so fine as the issue of June 14th. I edited a temperance column for three or four years and enjoyed it.

If not asking too much of your space would love to see the report of committee on temperance and social service (page 57 of Southern Baptist Convention Minutes) published in your columns.

The resolutions by Northern Baptist Convention are excellent.

The action of Russia has helped prohibition in our land. It should be a lesson to our law makers. Prohibition with Uncle Sam behind it—nation-wide—would prohibit!

That is God's way of dealing with an evil. You can come as near reg-

ulating the devil as you can the liquor traffic. Conservation and the unwastefulness of food is urged and we should co-operate and the government should prohibit or tax the grain so high that is made into this poison that it will be prohibitive.

Europe starves and America faces the greatest food famine in its history, but the liquor traffic wishes to continue the consumption of more than six billion pounds of foodstuffs in the manufacture of a powerful and deadly poison. Your editorials on "How Long Will the War Last?" in last issue, hits the bullseye. "Until God's voice is heard and regarded."

"R. A. C." give us another basket of flowers!

W. H. PATTON.

GRADIE LILLIAN GILBERT.

Gracie Lillian Gilbert was born November 14, 1914, died, December 29, 1916. She was the fourth daughter of Brother and Sister Lee Gilbert, living six miles north of Chun-ky. The dear little girl came to make a happy home more cheerful, but in a short time it was noticed that she was not so strong as the fond parents hoped for and when one year old a stroke of paralysis seized the little body from which she partially recovered, but in just one year's time it returned and claimed the tender much loved little life.

The remains were tenderly laid to rest in Blue Spring Cemetery. May God's rich grace comfort the bereaved ones and at last gather them all into their heavenly home.

F. W. GUNN.

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THIS PUBLICATION

Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

Lesson for July 8.

AHAZ, THE FAITHLESS KING.

II Chron. 28.

Golden Text—"Without faith it is impossible to be well-pleasing to Him" (Heb. 11:6).

Connection with last lesson.—The date of the present lesson falls some 25 to 40 years later than our last lesson, or 735-719 B. C. Isaiah had spoken for God for 16 years during the reign of Jotham, the father of Ahaz. Throughout the reign of the faithless king of our lesson the prophet of God, with threatening, and warnings, and promises, tries to hold the faithless Ahaz on the right track. But every effort fails. It was during this period—722 B. C.—that Israel's sun set to rise no more.

The lesson is woven about two supremely important facts: (1) The sin of Ahaz; (2) the consequence.

I. The Sin of Ahaz.

No greater opportunity ever came to a man than that which came to the young king, Ahaz. At the age of 20 the leadership of a large, rich, influential kingdom was placed on his shoulders. He had the elements in him for making good, if properly directed. The opportunity is before him. He possesses certain essential elements of strength which would enable him to rise to the occasion. The lesson tells the sad story which has been repeated over and over.

"But he did not the right in the sight of the Lord." This statement is the key that unlocks the life of Ahaz before us. It is the text of the lesson chapter. The remaining verses are only the details which amplify this significant statement. Israel's kings, as a rule, were unspeakably corrupt. Ahaz of Judah walked in their ways. The specific sins of which he was guilty are enumerated. He made molten images for Baalim. Baal worship had been introduced into Israel by Ahab many years before. It now breaks over into Judah. Baal was a name given to a heathen idol, the worship of which was noted for its licentious character. Ahaz was an A-Ba-worshiper. Then this young king was rather strong in his worship of Molech. This was the heathen god of cruelty worshipped largely in the offering of human victims as burnt sacrifices. Ahaz "burnt his children in the fire after the abominations of the heathen." This young king is winning a "rep" for religious zeal. No use to be half-hearted about the matter. Well, he wasn't. So he burns "incense in the high places and under every green tree." Such places had been the scenes of heathen worship which God ordered destroyed when Israel came into the Promised Land.

From these statements it is readily seen that Ahaz was "no slouch" in matters religious. But his religious zeal and fanaticism ignored the true God. He was quite satisfied and felt himself quite proficient in the worship of Baal and Molech. Jehovah

worship to this individualistic young king was foggyism. The high-handed sin which he committed against the God of heaven was the violation of the first and second commandments, "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image * * * thou shalt not bow thyself down to them, nor serve them." Both of these prohibitions were ignored in the most daring fashion.

Another great sin of Ahaz was the inevitable outgrowth of the one mentioned—the utter lack of dependence upon God. He was pressed on the north by Rezin, the king of Syria, and Pekah, the king of Israel. In his extremity he sought alliance with the king of Assyria for help. Isaiah had earnestly besought him to rely upon Jehovah to protect him against the kings of Syria and Israel saying, "Fear not, neither let thy heart be faint, because of these two tails of smoking fire-brands" (Isa. 7:4). Through Isaiah God had exhorted Ahaz to ask a sign of Him as evidence that He would protect him against his enemies. The exhortation met the cold flat refusal, "I will not ask * * * Jehovah" (7:11-12). Ahaz was at least consistent in his faithlessness to Jehovah. He ignored God when it went well with him. He refused to rely upon Him when it went ill with him.

Finally the sin of Ahaz reached its climax in a fool-hardy experiment which is befitting only the desperation of a mad-man. "In the time of his distress did he trespass yet more and more against Jehovah, that same king Ahaz" (II Chron. 28:22). The nature of this aggravated trespass is explained in the next verse. He began to worship the gods of Damascus, figuring that, since they had given the Syrians victory over him, his temporary devotion to these gods would turn the tide of victory. This incident smacks of Saul's extremity in the witch's den.

II. The Aftermath of Ahaz's Sin.

Sin always has its aftermath. Nausea and headache follow intoxication. The night of revelry has its inevitable reaction. Two effects of the gross sin of Ahaz are to be noted. First, was the spread of idolatry throughout Judah. Idolatry had never taken as deep root in Judah as in Israel. But under this faithless, idol-worshipping king it soon swept like a river over the nation with its necessary train of evils.

Second, what was relied upon for help became a snare. "Tiglathpileser, king of Assyria, came unto him, and distressed him, but strengthened him not" (v. 20). Judah only became a vassal, a cats-paw to Assyria. Ahaz sold himself to do evil. Sixteen years passed, the faithless king died. He was refused the decent and honorable burial due great kings (v. 27). But the tide of his influence sweeps on. Idolatry more firmly entrenched in Judah than ever before; Judah enslaved to a great heathen nation—this is the after-

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math of the sixteen years' reign of a faithless, corrupt king.

Teaching Nuggets.

There was committed to Ahaz a three-fold trust — duty to himself; duty to his country; duty to God. He betrayed every trust committed to him. Every man, whether in responsible position of leadership or not, has the same three-fold trust committed to him.

1. **Duty to oneself.**—Ethical writers will tell us that there is no such thing as duty to self. Well, we won't stickle for ethical correctness. But a man's talents, or powers, whether physical, mental, spiritual, are a trust from God which ought to be guarded safely and developed rightly. The man who fails to preserve his powers from the degenerating effects of injurious habits; the man who refuses to develop his powers to their highest efficiency, has betrayed a most sacred trust which has been committed to him.

2. **Duty to one's country.**—Ahaz owed a great debt to his country because he had been entrusted with the leadership of his nation. Citizenship is a sacred trust committed to men. These are days when the souls of men are being tried. Their patriotism and loyalty are being tested. Every citizen ought to define clearly his duty to his country. I give my own conception of that duty. First, I owe my country implicit obedience to its laws so long as such obedience does not contravene the revealed will of God. I owe my country my effort and influence toward putting good and competent men in positions of responsibility. Again, I owe my country unquestioned loyalty in time of war, if my country is fighting for a righteous cause. Opinions differ at this point. Seeing as I do, if I were a German citizen, I could not, I would not, fight Germany's battles. A man's duty to his country before God does not obligate him to take up arms in an unrighteous case. This nation is fighting for the liberation of the world. Our cause is righteous. My duty to my country in this hour is unquestioned loyalty.

3. **Duty to God.**—One has not discharged his duty to God when he has bowed the knee and worshipped in a formal way. This duty cannot be discharged till Jehovah God has been placed at the center of his life and given right of way over the life. Dr. G. Campbell Morgan forcibly expressed the idea when he said, "If I know myself I have placed what I am and have at God's disposal." When one has discharged his duty to self, to his country, to God, then he has in some degree measured up to God's ideal for him.

SILVER CITY.

Our series of meetings at Silver City has closed, Brother S. G. Pope doing the preaching. Pope preached some strong gospel sermons, condemning sin and holding up Christ. As a result a more spiritual atmosphere prevails and the attendance at church and Sunday School is greatly increased.

Yours fraternally,
F. Z. HUFFSTATLER.

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A MESSAGE FROM THE BAPTISTS OF GREAT BRITAIN.

(Continued from page 11)

and justified the hopes entertained of it.

It is a prophecy and a promise.

Praying that the God of righteousness and peace may lead us and enable us to work out His holy will, and hasten the day when Christ our Savior shall be universally acknowledged as King of kings and Lord of lords.

We are sincerely yours in the love and service of Christ and His gospel.
(Signed) W. Y. FULLERTON, *President of the Baptist Union of Great Britain and Ireland*; JOHN CLIFFORD, *Ex-President of the Baptist World Alliance*; J. H. SHAKESPEARE, *Secretary of the Baptist Union of Great Britain and Ireland*, and *European Secretary of the Baptist World Alliance*.
London, May 2, 1917.

FLAG ETIQUETTE.

The following flag rules will be of interest at this time. They were compiled by the Daughters of the American Revolution from army and navy practice, with certain ones selected from other sources. The whole matter was thoroughly investigated.

1. That the flag should not be hoisted before sunrise nor allowed to remain up after sunset. It should not be displayed upon stormy days, nor left out over night.

2. When the flag is displayed at half-mast for mourning, it is to be lowered to that position from the top of the staff. It is afterwards hoisted to the top before it is finally lowered.

3. When the flag is finally raised, all present during the ceremony should stand at attention with hand raised to the forehead ready for the salute.

4. The correct salute to the flag as required by the regulations in the United States army is: Standing at attention, raise the right hand to the forehead over the eye, palm downward, fingers extended and close together, arm at an angle of forty-five degrees. Move hand outward about a foot, with a quick motion, then drop to the side.

5. When the colors are passing on parade or in review, the spectator should, if a man or boy, and if walking, halt; if sitting, rise, stand at attention and uncover.

6. Whenever possible the flag should be flown from a staff or mast, but should not be fastened to the side of a building, platform or scaffolding.

7. When flags are used in unveiling a statue or monument, they should not be allowed to fall to the ground, but should be carried aloft to wave out, forming a distinctive feature during the rest of the ceremony.

8. When the flag is used out of doors, it should be allowed to fly in the breeze. When clusters and draping of colors are desired, bunting or cloth should be used, but never the flag.

9. For indoor decorations, the flag can only be used as drapery! It cannot be used to cover a bench or table, desk or box or where anything can be set or placed on the flag. For indoor decorations the flag may be caught in many artistic fashions, and used with bunting,

garlands, plants and flowers, but should never be placed below a person sitting.

10. When used on a bier or casket at a funeral, the stars and stripes should be placed at the head. In no case should the flag be allowed to touch the ground.

11. The flag must not be marred by advertisements, nor desecrated on the stage.

12. It is an unwritten law in the navy that the flag is never to be washed. It is always to be considered immaculate.

13. When "The Star Spangled Banner" is played, all present should rise and stand at attention until the ending.

14. The only federal legislation with regard to the flag prohibits the registration of any trademark which consists of or comprises the flag or coat of arms or other insignia of the United States, or any simulation thereof, or of any state or municipality, or of any foreign nation, and so on.

15. The flag salute adopted by the national society Daughters of American Revolution and by our military schools, the Boy Scouts, and other organizations, and which shall be taught in our public schools, is: "I pledge allegiance to my flag, and to the republic for which it stands, one nation, indivisible with liberty and justice to all."

16. Our children should be taught to handle carefully and guard their little flags from rough and disrespectful treatment and not be permitted to toss them carelessly about in parades and processions, nor throw them away if a stick becomes broken or should the child tire of holding it.—Western Christian Advocate.

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Adv.

If old Garge Jones was the most inquisitive man in the village, Sandy Morton, according to Answers, was certainly the surliest.

One afternoon, as Garge perambulated slowly along the one narrow street, he paused at Sandy's garden fence and gazed inquiringly over at Sandy, who was busily nailing a very large box together.

"Afternoon, Sandy!" said the old man genially. "Whatever be'ee puttin' that great box together for?"

Sandy paused in his hammering long enough to retort curtly:

"To hold all your questions, if so be as it's big enough!"

Garge eyed him in pained silence for a few moments. Then he took an empty match box from his pocket and threw it over to Sandy.

"Then that'll do for yer civil answers, if so be as it's small enough!" he retorted quietly.

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Every druggist in town — your druggist and everybody's druggist has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs 50 cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and tomorrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

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Did you know that when you allow a slight case of constipation to continue you are poisoning yourself? The pores of your skin cannot carry off all the impurities of your body, and you should never force them to do more than their share by not keeping your bowels open. When constipated take Van Lax for your liver. It cleanses your entire digestive system. It does not gripe or nauseate. Contains no Calomel and no habit-forming drugs. It is pleasant in taste and results. It is the ideal treatment for constipation and auto-intoxication or self-poisoning. Try it. Sold everywhere in bottles, 50c. Manufactured by Van Fleet-Manfield Drug Co., Memphis, Tenn.

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MEETINGS OF ASSOCIATIONS.

Associations.	Churches.	Time.
West Judson—Saltillo—		Aug. 8.
Sunflower—Shelby—		Sept. 4.
Oxford—Water Valley—		Sept. 4.
Columbus—Bethel—		Sept. 5.
Monroe County—Athens—		Sept. 6.
Gulf Coast—Biloxi First—		Sept. 11.
Chickasaw—Bay Springs—		Sept. 11.
Lebanon—Sumrall—		Sept. 11.
Judson—Pleasant Hill (4 miles NE Tupelo)—		Sept. 11.
Tishomingo—Burnsville—		Sept. 11.
Lauderdale County—Marion (5 miles N Meridian)—		Sept. 13.
Bethel—Rock Branch (10 miles SW Sumrall)—		Sept. 15.
Mt. Pisgah—Hazel—		Sept. 15.
Hobolochitto—Union (9 miles E of Carriere)—		Sept. 18.
Bay Springs—Montrose—		Sept. 19.
Calhoun—Mt. Tabor (5 miles W of Pittsboro)—		Sept. 19.
Tippah—Ripley—		Sept. 19.
Pearl River—Edna—		Sept. 19.
Trinity Missionary—Arbor Grove (6 miles SE Houston)—		Sept. 20.
Jefferson Davis—Whitesand—		Sept. 21.
Zion—Spring Hill (10 miles SE of Calhoun City)—		Sept. 26.
New Liberty—Rocky Hill—		Sept. 26-27.
Pearl Leaf—Wilson Grove—		Sept. 27.
Strong River—New Liberty (Star, Miss.)—		Oct. 2.
Aberdeen—Central Grove—		Oct. 4.
Walthall—Centerville—		Oct. 5.
Chester—Bethlehem—		Oct. 5.
Carey—Hamburg—		Oct. 6.
Liberty—Rock Springs—		Oct. 6.
Oktibbeha—Pleasant Grove—		Oct. 5.
Louisville—Enon (7 miles E Noxapater)—		Oct. 9.
Yalobusha—Garner (at Scobey)—		Oct. 10.
Jones County—Bethlehem (5 miles E Laurel)—		Oct. 10-11.
Mississippi—Liberty—		Oct. 11.
Rankin County—Antioch (10 miles S Pelahatchie)—		Oct. 11.
Hopewell—Springfield (7 miles S of Morton)—		Oct. 12.
Union—Beech Grove—		Oct. 12.
Copiah—Sylvarena—		Oct. 16.
Coldwater—Union—		Oct. 17.
Kosciusko—Providence (12 miles E Kosciusko)—		Oct. 19.
Lincoln County—Lucien (16 miles W Brookhaven)—		Oct. 19.
New Choctaw—Pine Bluff—		Oct. 19.
Choctaw—DeKalb—		Oct. 20.
Yazoo—Goodman—		Oct. 23.
Bogue Chitto—Mt. Pleasant—		Oct. 24.
Chickasaw—Enterprise—		Oct. 25.
Deer Creek—Belzoni—		Oct. 25.
Harmony—New Hope (20 miles N Forest)—		Oct. 26.
Central—Bowmar Ave.—		Oct. 2.
Montgomery—Kilmichael—		Oct. 16.

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Adv.

WHERE BAPTISTS STAND IN THE WORLD CRISIS.

A Memorial to the Convention.

President J. B. Gambrell.

The Southern Baptist Convention, assembled in the city of New Orleans, May 19, 1917, representing the views commonly held by the Baptists everywhere, contemplating with mingled feelings of sorrow and hope the conflict of the great nations, which we recognize as a struggle of militarism, autocracy and special privilege against the simple fundamental, indefensible and inalienable human rights, goes on record before the world as follows:

"Reaffirming the immemorial position of Baptists, we insist that the preaching of the gospel or any other form of religious belief should, of right, be free around the whole world, and the right to profess, and to practice any or no religion is not to be brought into question by czar, kaiser, potentate, ecclesiastical council or any other human authority whatever, therefore,

"We hold unwaveringly to the belief that in the army camps preaching should be free to all alike—Protestants, Catholics, Jews, Baptists—subject only to such limitations as the exigencies of military order may require.

Contemplating the titanic struggle of humanity for individualism in state and in religion, we are moved by conflicting emotions of profound sorrow and high hope; sorrow for the manifold griefs of the warring people, Teutonic, Saxon, Latin, our brothers all, and over against this, high hope for the emancipation for which creation has groaned through weary centuries. We insist that in the reconstruction of modern civilization now going on, that the president of the United States and his counselors, whom Providence has thrust into the leadership of advancing civilization, shall in the final adjustment of the issues involved, see to it that everywhere religious persecutions shall cease, that preaching and the exercise of religious shall be free to every responsible human soul."

FAYETTE.

Through the help of the State Mission Board, a church was established here four years ago with about 18 members. A Baptist church had been twice undertaken here before this effort but had failed in each case. For some reason the Baptist cause was slow to get a foothold. The membership has now reached 60 and one of the "workingest" bands I ever saw. The expenditure of the board at this point has been greatly justified. The church became self-sustaining at the beginning of this year.

We have just closed a most gracious meeting with this church; 13 were received into the membership as a result—seven by letter and six for baptism. Brother L. D. Posey, of Winfield, La., did the preaching. He preached the gospel plainly and powerfully. All were delighted with and greatly strengthened by his messages. Brother Posey is a Mississippian whom we have loaned to

Come Ye Blessed or Depart Ye Cursed

To which class do you belong?

Here is the answer: "I was sick and ye visited me."

Have you helped to minister to the sick by a contribution to the hospital? Do it now. The Mississippi Baptist Hospital at Jackson is taking care of a "multitude of sick," and asks your help.

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WRITE FOR CATALOGUE

BRYAN SIMMONS, President
Newton, Mississippi

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MARION, Alabama.



Louisiana only for a time. I should like to see some strong Mississippi church call him home.

Another interesting feature of the meeting was the music. We "hooked up" the Presbyterian pastor to lead the singing and he did it nobly. Then we were fortunate in having the "Wallace Trio," the children of Prof. and Mrs. J. T. Wallace, of Mis-

issippi College. Miss Nell played the piano, J. T., Jr., the cornet, and Fred the trombone. All three are talented musicians and make good in a meeting. Their work added greatly to the interest of the meeting. These could be had for other meetings this summer where pastors desire such service.

M. O. PATTERSON.